

THE BUDDHIST



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J. Malalgoda writes on

THE INFLUENCE OF THE BUDDHA IMAGE

THE origin of the Buddha Image is of no little interest.

In the earlier Buddhist monuments in India, such as at Sanchi and Barhut, dated the 3rd century B.C., the Buddha is represented by a symbol like the pearl umbrella, the lotus, a pair of foot prints or a Bodhi tree. It is probable that there was a notion that the Immeasurable One could not be adequately represented in terms of limited measured lineaments. Then came a time when the Image came into vogue.

In Gandhara, modern Afghanistan, which had been overrun by the Greeks, their sculpture influenced what is known as the Indo-Greek School. Authorities like Grunwedel, Foucher and Bachoffer favour the theory of pure Grecian influence. It is natural that the Greeks living side by side with the Indians through centuries should try their intercourse influence each other. It is not improbable that the tolerant outlook of pre-Christian times when sublimity of Greek thought decreed that no man's religion was anybody's business but his own, sympathised with or even championed the liberalism of the Buddhist revolt against the intolerance and social evils like caste and blood sacrifices of the Brahmins. Buddhist philosophy aroused great interest among the Greeks who were great thinkers as they were aesthetes. The monk Nagasena's famous answers to the

questions of King Menander on the working of Karma and re-birth now form an important section of the exposing of the Dhamma. Menander was satisfied apparently, for there is a legend that he abandoned the worship of Athena and entered the Sangha. Similarly the Buddhists appreciated Greek ideas. Yet it is clear even to the untrained eye that Greek inspired Gandharan sculpture of the Buddha does not bring out the spirit of "Bakhti" of the Indian artist nor the inner meaning associated with the Buddha Image. In fact they seem quite un-Indian. In the words of Havel "We find Apollo posing in the attitude of an Indian yogi to represent the Buddha." The Indo-Grecian Image does not appear to have a message to give or struggle to reveal, as depicted in the purely Indian schools such as the Mathura or Gupta or of Ceylon. The statue of Venus of Milo or Appollo Belvedere or Victory from Thrace evokes the feeling of Beauty, but the Indian ideal is to be distinguished from it, since the artist's effort is to reveal an experience profoundly spiritual. Havel says "European art has, as it were, beauty clipped: it knows only the beauty of earthly things, Indian Art soaring into the highest expression is ever trying to bring down to earth something of the beauty of the things above."

The date of the Indo-Grecian Buddha Image is estimated from a Greek coin found in India, bearing

an Image with the name *Boddo* in Greek characters. On the obverse is the figure of King Kanishka. The date of Kanishka's reign is speculative and has yet to be established. In Peshawar was found a gold reliquary with a Buddha Image on it, also of Kanishka's time. A school of indigenous sculpture is the Mathura one of which we have several examples. Authorities like Stella Kramrish recognise Hellenism even there. This controversy is not likely to end for a longtime, but it is to be noted that some very beautiful Images are from the Mathura school. After a fairly detailed study of the Images one has seen, one can recall four of unsurpassed beauty from the purely Eastern schools. The first is the exquisite Saranath Image found probably on the very site where the Buddha preached the first sermon of the Middle Way, setting in motion the Wheel of the Law. He is depicted seated in the pose known as the Padma Asana with both soles of the feet upturned and the fingers at the Mudra or position of expounding the Dhamma. The second is in the British Museum a little known Image also from Saranath, which is strikingly similar, with the same Mudra, but seated on a lotus throne. It is worth going a long way to see, for except at Ajantha and the Far East, it is seldom that one finds the throne or chair used by the Buddha.

The third Image is at Kusinara, on the very scene where the Buddha

passed away. It is also of the Gupta period. We are beholden to the English Archaeologist Carlyle, who is said to have discovered it in pieces but patiently and skilfully restored it. The Master's eyes are expressive of compassion, simultaneously they seem unseeing, for He has attained the final trance. There is an indescribable sense of pathos and detachment from the world. It is easily the most moving representation of the Great Decease one can never hope to see. Another Image is the famous sedent image in the Mahamega Park in Anuradhapura. There is historical support in our chronicle, the Mahavamsa, for the proposition that the Buddha Image originated in Ceylon. Its period goes back to the 3rd Century B.C. that is, shortly after Buddhism was introduced into Ceylon and the Pacina Tissa Pabbata to which site a strange Image is stated to have been moved. It has been identified by archaeologists. The existence of the Buddha Image in Ceylon is also referred to in connection with King Dutugemunu (101 to 77 B.C.) placing one in the relic chamber of the Ruwanveli Cheitya in Anuradhapura. This is reckoned to be over a century before the tentative date of Kanishka's reign. It is relevant to observe that certain distinct characteristics in Ceylon Image further confirm the position. Firstly they are of colossal proportions like the one at Awkana, which is 38 feet 10 inches high or the Parinibbana Image at Gal Vihare, Polonnaruwa, which is over 15 feet long. They are often of granite unlike those in India where they are of sandstone, or schist and of much smaller in size. Secondly the seated ones generally found in Ceylon are in the Vira asana or the hero posture as opposed to the earlier referred to Padma asana ones found in India. In the Vira asana pose, one leg is placed over the other, and Dr. Coomarasamy thinks that is indicative of the coming out of the medi-

tative trance. A third peculiarity to be considered is that in Ceylon, the Buddha has not been represented by symbols as has been at the earlier stages of Buddhist sculpture at Sanchi. Ceylon, as the only country, outside India, to have been visited by the Master, was probably the most devoted to His person. It is also the custodian of the pure teachings of the Theravada.

Eric Newton, the English Art critic, says, "the idea of serenity has never been quite so intensively caught and held by European sculpture as by the countless cross-legged Buddhas of Ceylon." Speaking of the Anuradhapura image Dr. Coomarasamy says "It represents the greatest idea which India sculpture attempted to express." It was in the very posture in which the Buddha attained Buddhahood. It has the suggestion of the perfect balance of the equilateral triangle, the limbs relaxed, the eyes, face and mouth sensitively rendered. Its seated posture is the most conducive to meditation, reflecting the poised of the mind in contemplation "still as a flame burning clear in a windless place," after the manner prescribed for Kasina Bhavana of the Abhidhamma. In its expression is depicted triumph through the stages of human conflict to passionless peace. One is, so to say, indicated the object to be achieved, namely the development of intuition which will ultimately flash reality upon the mind. This represents the ideal of Buddhist art which in great measure has been the incentive to the development of the artist's vision—the perception of Beauty and its meaning. Benedetto Croce says in his "Aesthetics" (at page 79) "For the beautiful is not a physical fact; it does not belong to things, but to the activities of man, to spiritual energy." If the Greek concept of beauty of the perfect physique influenced some Indian sculptors who essayed to give expression to the perfection of the human mind

achieved by the Buddha, we have in the Buddha image a unique synthesis, the perfect work of art. It was this motif that pilgrims carried with them into China, Burma, Siam and Japan, stirring their peoples' imaginations when they gazed upon this wonderful figure the abrest representation of the personality of the Buddha.

In our own day, we have the testimony of the like of Jawaharlal Nehru who says in his autobiography "At Anuradhapura I liked greatly the old seated statue of the Buddha. A year later when I was in Dehra Dun jail, a friend in Ceylon sent me a picture of the statue and I kept it on my little table in my cell. It became a precious companion for me and the strong calm features of the Buddha's statue soothed me and gave me strength." Count Herman Kyserling observes in his "Travels" that the greatest thing in the world is the statue of the Buddha in contemplation. Ous pensky, in his "New Model of the Universe" says of another image "The face of the Buddha was quite alive: He was not looking straight at me and yet He saw me: in that way in which I could not see myself: all that was hidden in the most secret recesses of my soul. And under His gaze which as it were passed by me, I began to see all this myself. Everything that was small, superfluous, uneasy and troubled came to the surface and displayed under His glance. The face of the Buddha was quite calm but not expressionless and full of deep thought and feeling. It was as if the Buddha's face communicated its calm to me. All Buddhism was in that face. In this gaze."

These men are not adherents of the Buddha. If His image could have such an effect on intellects who are least likely to be sentimental, one can conjecture the force of the personality of the Buddha, when He tread the earth two thousand five years ago, and remains to this day such a living force.

THE THREE REFUGES

By Bhikkhu ÑĀNAMOLI

A MAN first learns about the Buddha's teaching by hearsay. Then he tests what he has heard as far as he can. When he has done this enough to feel convinced that it is reliable, he outwardly expresses his conviction by pronouncing the

three Refuges, the *Saranattaya* or *Tissarana* as they are called in Pāli. And afterwards, whenever he has the occasion outwardly to reaffirm that inner conviction, he does so by pronouncing them aloud.

The practice dates from the time

of the Buddha himself; for at that time after hearing a discourse by the Buddha, a new adherent would express his confidence in this way: "I go to Master Gotama for refuge, and to the Dhamma and to the Saṅgha. From today let Master Gotama

remember me as a follower who has gone for refuge for life." Soon after the Parinibbāna, King Madhura Avantiputta, after hearing a discourse by the Buddha's disciple, the Venerable Mahā Kaccāna, said he would take that Elder as his refuge; but he was told: "Do not go for refuge to me, Great King, go for refuge to that same Blessed One to whom I go for refuge," and so the king pronounced the refuge in what is nearly its present form: "Master Kaccāna, since that Blessed One has finally attained nibbāna, we go for refuge to that Blessed One finally attained to nibbāna, and to the Dhamma and to the Bhikkhu-Saṅgha. From today let Master Kaccāna remember me as a follower who has gone for refuge for life."

The words normally used now are also to be found in the Pāli *Tipiṭaka*, in the *Khuddakapāṭha*. They are:

Buddham saraṇam gacchāmi—

I go for refuge to the Buddha,

Dhammam saraṇam gacchāmi—

I go for refuge to the Dhamma,

Saṅgham saraṇam gacchāmi—

I go for refuge to the Saṅgha.

Buddha, Dhamma, and Saṅgha, can respectively be translated by the Awakened (or Enlightened) One, the True Idea (or True Ideal), and the Community. These three Refuges are explained as follows:

The taking of the first Refuge means this: "The Buddha, the Awakened One, is my refuge, my guiding principle, my defence against evil, and my provider of good; it is to Him in this sense that I go, that I resort; it is Him that I serve and honour; that is how I understand and perceive Him."

As to the second, the word *dhamma* is derived from *dhāreti*, to bear, to remember, and to assure. The assurance is given by a path that is reached and by a cessation that is realized; for the Buddha instructs a man to enter upon the path to the cessation of craving, which is the root of suffering; and the cessation of that craving prevents him from falling back into any of the states of misery. In other words, in this context the Dhamma is the Noble Eightfold Path, and it is nibbāna; and in addition it is the mind-deliverance attained here in this life that is the immediate fruit of the Noble Path, namely, cessation of craving; and it is also the whole body of the Scriptures containing the Buddha's doctrine.

Lastly, the Saṅgha is so called because it is the community of Right View and Virtue—of Right View that sees things as they actually are, and of Virtue that prevents remorse. In the strict sense it signifies the four twin types of Noble Person, of personality ennobled by purification from greed, hate, and delusion. In other words, these are, in each of the four stages of realization, the type of personality with defilement as yet uneradicated that ends with the attainment of the Noble Path and the type with defilement eradicated that begins with the Noble Fruition consisting in the unassailable mind-deliverance that follows immediately upon the attainment of the Noble Path. The Four Pairs are thus otherwise known as the Eight Persons.

The taking of the refuge has certain aspects that should be made familiar. They are distinguished as the refuge, the going for refuge, he who goes for refuge, the different kinds of going for refuge, how the refuge is corrupted, and how it is broken.

The refuge.—By deriving the word *saraṇa* from *sarati* (to crush) the *saraṇa* or refuge can be taken as something that combats, that is to say, something that slays and destroys fear and anxiety, suffering and defilement of the mind by craving that severally or together lead to states of misery. It is then a term for the Three Jewels.

The going for refuge.—This is the undefiled state of mind in one who has confidence in the Three Jewels and venerates them. It is, in fact, the act of adopting them for one's guiding principle, one's supreme value.

He who goes for refuge—is someone who has that state of mind just described. What is meant is that by reason of that state of mind he decides: "These Three Jewels are my refuge, my guiding principle."

There are two kinds of going for refuge. They are called the supramundane and the mundane (*mundane* means 'belonging to the world with all its heavens' and *supramundane* means "beyond that world" because it has to do with nibbāna as cessation of craving and suffering). The supramundane refuge belongs to those who have seen, who have actually penetrated for themselves, the Four Noble Truths, thereby reaching one of the four states of realization and liberation. It is actually perfected by them at the

moment of reaching the Path, which eliminates any imperfection in the going for refuge. While its object is nibbāna, it comprehends the Three Jewels in their entirety.

The mundane kind is that of the ordinary man who has not yet reached the path. When perfected, it suppresses any imperfections in his going for refuge. Its object is the special qualities of the Buddha, the Dhamma, and the Saṅgha. Its purpose is the acquisition of confidence in these three ideas. There are four ways in which it can be effected. *First* it can be taken in the form of self-dedication to the Three Jewels by surrendering oneself to them, when its significance is as follows: "Starting from today I dedicate myself to the Buddha, the Dhamma, and the Saṅgha. Remember me as such." *Second*, it can be taken in the form of adopting the Three Jewels as one's guiding principle, when its significance is as follows: "Starting from today I adopt the Buddha, the Dhamma and the Saṅgha for my guiding principle. Remember me as such." *Third*, it can be taken by assuming the position of a pupil, when its significance is as follows: "Starting from today I am a pupil of the Buddha, the Dhamma and the Saṅgha. Remember me as such." Or lastly, it can be taken by means of the gesture of prostration, which is the extreme act of veneration of the Three Jewels, and then its significance is as follows: "Starting from today I perform acts of veneration, rising up, reverential salutation and homage only to the Buddha, the Dhamma, and the Saṅgha. Remember me as such."

The refuge is taken, and it is broken, only in the sense of the highest value of all. So if, for example, a Sakyan reverences the Buddha as "My relative," the refuge is not taken. And so, too, in the case of someone who reverences the Buddha out of fear, thinking "The monk Gotama is honoured by kings; he must be very powerful and he might do me harm if I do not reverence him," no refuge is taken. But it is taken by someone who venerates him and regards him as the most to be honoured in the whole world. And similarly a follower (*upāsaka*) who venerates even one who has gone forth into homelessness as a sectarian outside the Buddha's Dispensation, thinking "He is my relative," he does not break the refuge already taken in the Three Jewels, much less can it be said that he breaks it by

so reverencing one not so gone forth. And also one who bows down to a king out of fear, or who shows respect to a non-Buddhist because he taught him a trade or a craft, does not break the refuge already taken either.

As to the *benefits*: those of the supramundane refuge—the refuge taken by those who are actually liberated by reaching the Path—are best described in the words of the Dhammapada:

“One gone for refuge to the Buddha,

The Dhamma, and the Saṅgha, too,

Correctly sees with understanding,

Four Truths: The Truth of Suffering,

Its Origin, and then its Ceasing, And the Way leading to its ceasing,

Here is the refuge that is safe; Here is the refuge without peer; And he that to this refuge comes Is liberated from all pain.”

On the mundane level—that is to say, for the ordinary man still subject to craving and ignorance and not yet safe from slipping into states of misery—its benefits are that he gets a good kind of existence on rebirth and is favoured with worldly blessings during this life too.

The supramundane refuge has no

corruptions because those who have reached any of the four states of realization beginning with Stream Entry have right view and no doubt. The mundane refuge, however, can be corrupted by ignorance, by doubts, and by misconceptions about the Three Jewels.

The supramundane refuge cannot be broken for the same reasons for which it cannot be corrupted. But the mundane refuge is broken by dedicating oneself to another teacher, by adopting that teacher's doctrine as one's guiding principle and supreme value.

The taking of the refuge is thus the first as well as the last act of a Buddhist.

PRELIMINARY STUDIES IN THE DHAMMAPADA

By Mrs. A. A. G. BENNETT

(Editorial Representative in Europe and the Americas of the Maha Bodhi Society of India)

The following is the text of a lecture delivered at the London Buddhist Vihāra under the Chairmanship of the Ven. Pandit Saddhātissa Mahāthera, M.A., on May 22 the second day of the Vesak Celebrations of the year 2503 B.E., 1959 C.E.

FOR some years after the Pali Dhammapada became known in the Western world, it was generally assumed that there was only one Dhammapada. Then about seventy years ago a translation was made from a Tibetan text, called “Udānavarga”, which had considerable resemblance to the Dhammapada we already knew; but it was not until the 1890's and early 1900's when a Prakrit Dhammapada and several scripts of parts of a Sanskrit Dhammapada were found in Central Asia that the real nature of the Pali Dhammapada became evident.

Now the Pali Canon had classified the Dhammapada amongst the collection of texts known as Khuddaka Nikāya, “khuddaka” meaning “small”, “insignificant”, “inferior”. Again, Western scholars had described the work as “a collection of verses”, or a series of aphorisms, “aphorisms” meaning merely “concise sayings”, or “max-

ims”. One has to admit that for some time the West was not over-impressed with the Dhammapada, yet one knew very well that it had always been held in great esteem and reverence amongst Buddhists and scholars of the Buddhist countries. But when the Western countries came to know much more of the Buddhist teachings, and when scholars came to compare the various Dhammapada texts, there was no doubt that the “verses” were not odd handfuls, nor were the “maxims” just a haphazard collection of sayings. The Dhammapada texts were found to be anthologies of the very early Buddhist scriptures, some of which are known to us now only by the quotations from them in the Dhammapadas. These anthologies contain a large number of verses in common with each other, sometimes whole blocks at a time, and when Dhammapada verses are found in others of the Buddhist canonical texts, as we know them at present, they always occur in places which are known to be the oldest parts of those canonical texts, as, for example, in the oldest parts of the Mahāparinibbāna Suttanta, the oldest parts of Sutta Nipāta, the oldest parts of Sāmyutta Nikāya, and so on.

But it was also evident from the comparison of the Dhammapada texts with each other that, though they had quantities of verses in common, and though they had many chapters bearing the same title—chapters called “Flower” chapters, “Vigilance” chapters, “The Path”, “The Bhikkhu”, and many others—these chapters were not arranged in the same order and did not contain, throughout, identical verses. Nor does a verse which occurs in more than one Dhammapada occur always in the corresponding chapter in another. The Dhammapadas had been drawn up, then, independently of each other. This is very helpful to the present-day Buddhist student or scholar because he, or she, gets a much wider view of the early Buddhist scriptures than might otherwise have been the case.

Now, how do the Dhammapadas describe themselves? The Flower chapter in each of them opens with verses which contain the word “Dhammapada” “Dhammapada” or “Dhamapada”, as the case may be, and which are identical in their wording. They are:

“Who will subdue the earth and the world of the dead and the world of the devas?

Who will pick skilfully the well-preached sentences of the Dhamma (*i.e.*, the *Dhammapada*) as a skilled person picks the right flower?

A learner in the course of perfection will subdue the earth and the world of the dead and the world of the devas.

A learner in the course of perfection will pick skilfully the well-preached sentences of the Dhamma (*i.e.*, *Dhammapada*) as a skilled person picks the right flower."

(*Pali Dhp.*, 44, 45; *Skt. Shp. XVIII*, 1, 2; *Prakrit Leaf C.ro.* 1, 2)

We consider, then, the choice of these "Sentences of the Dhamma" which make up the *Dhammapada*, remembering the simile of "picking"—or one could also have said "discerning"—"the right flower". What has the *Dhammapada* to do with flowers?

It has already been said that the *Dhammapada* is an anthology. What is an anthology? Dictionaries say that it derives from the Greek word "anthologia", meaning a "nosegay". What is a nosegay?

A nosegay is a collection of flowers, a particular kind of collection. The flowers of a nosegay must be representative of all the flowers growing in a certain locality, and if the locality is one's own flower-garden, which it generally assumed to be, then the nosegay must represent all the flowers that grow there. If the garden is well-laid out, well-kept, the nosegay should be a very lovely one. If the garden has weeds and straggly, unkempt flowers, the nosegay will not be beautiful. Therefore when the compilers were collecting sentences of the Dhamma for their nosegay, or anthology, they had to choose the sentences representative of the main points of the Buddha's teaching. They had, of course, a very wonderful garden from which to choose. What were the flowers they took? What are the points that are representative of the teaching of the Buddha?

We remember that the *Dhammapada* will contain every point of the Buddha's teaching, from the simplest and most familiar, such as the taking of the Refuges and the Five Precepts, to abstruse philosophical matters, but to describe the entire garden of the Dhamma let us take the verses which in the Pali text are 188-192. These tell us:

"Many persons, driven by fear, go quickly to mountains, forests, the parks and trees of shrines, as a refuge.

That is not a safe refuge; it is not the best refuge. Having come to this refuge one is not freed from all suffering.

But he who goes for refuge to the Buddha, the Dhamma and the Sangha, perceives by right insight the Four Noble Truths:

Suffering, the Origin of Suffering, the Cessation of Suffering and the Way to the Calming of Suffering.

That refuge, full of grace, is the supreme refuge. Having come to this refuge one is freed from all suffering."

How can we, in practical everyday life, come to this refuge? Clearly by following the teaching of the Buddha. What is that teaching? The *Dhammapada* says:

"Avoiding the doing of all evil, the accomplishing of good, Purifying one's own mind: that is the teaching of the Buddhas." (183).

Let us consider these points. First, the avoiding of evil. The *Dhammapada* states this, in the simplest form, in these words:

"Speak the truth. Do not be angry. When you are asked, give—if only a little.

From these three conditions you have gone into the vicinity of the devas." (224)

But there are also stated in full the Five Precepts which Buddhists declare their willingness to follow, after they have taken the Three Refuges. These are given in the *Dhammapada* in these words:

"He who in this world destroys life and speaks falsehood, who takes what is not given, or goes to someone else's wife,

And he who takes intoxicating drinks, that person digs his own root in this world." (246, 247)

What is meant by "digging one's root in this world"? Namely that one pins oneself down to this world and so does not give oneself the opportunity of improving mentally and rising to better conditions or a higher level. The text reminds us:

"Not anywhere in the air, or in the middle of the sea, or in the opening of a cleft in a rock, or anywhere at all in the world,

Does there exist a place where one may stay and be freed from the results of one's bad action." (127)

The *Dhammapada* has also this to say about evil doing:

"Do not think lightly of evil, imagining: 'That will not come to me!'

A water-pot is filled with water falling by drops.

Even so a foolish person becomes filled with evil accumulated little by little." (121)

And what does the *Dhammapada* say of the final results of evil?

"Just as a cowherd drives cattle with his stick into the pasture-ground.

So from old age and death living beings are driven into a new spell of existence." (135)

For the second point in the teaching of the Buddha, namely, the accomplishing of good, we have, amongst very many others, these verses:

"Do not think lightly of merit, imagining: 'That will not come to me!'

A water-pot is filled with water falling by drops.

Even so a wise man becomes full of merit accumulated little by little." (122)

Then, if we take the long view, we have these two verses:

"When a person who has been away a long time comes home safely from afar,

Kinsmen and friends rejoice at his coming.

Even so, in truth, when one who has performed good deeds goes from this world to another,

On his approach he is received by those good deeds as by dear kinsfolk." (219, 220)

We have now collected some flowers from the Buddha's garden—some twenty or so out of the four hundred and twenty-three the Pali *Dhammapada* gives us—flowers which pertain to the avoiding of evil and the accomplishing of good, so we should now look for some which relate to the third section of the Buddha's teaching, namely, the purifying of one's mind. Here, of course, we must expect that the subject-matter will become more abstruse.

Now, all religions have their ethical, or moral, code, but only the Buddha has stressed the essential factor of attaining to a pure mind because all actions spring ultimately from the mind. All the *Dhammapadas* have their chapter on mind, the *Cittavargas*, so I will read a few of the characteristic verses:

"The mind, which is given to agitation, which is unsteady, difficult to observe, difficult to control,

The wise man makes straight just as an arrow-maker makes straight his arrow." (33)

The verse refers to a very old Indian story, which is also a *Jātaka* story, according to which *Jānaka*, a *Rāja* of Benares, gave up his kingdom and took to the homeless life. His queen, *Sivala*, followed him, though against his will. One morning, on their round for alms, in the city of *Thūna*, they stopped at the door of an arrow-maker's hut. The arrow-maker had heated an arrow in a pan of coals and had made it wet with sour rice-gruel; closing one eye he was looking down the length of the arrow trying to make it straight. The ex-king asked him

why he did this, and was told by the arrow-maker that with both eyes open the vision is distracted whereas with one eye the vision is true. He was not distracted by things that he might otherwise have seen out of the corner of his eye. The scene of the arrival of the ex-king and his one-time queen at the house of the arrow-maker is portrayed in a bas-relief at Bharhut (Cunningham's *Bharhut Plates*, XLIV, 2). The artist has shown the figure of the arrow-maker with his charcoal pan and the vessel with the rice-gruel; the ex-king and queen are standing by. At the top of the sculpture is an inscription. The first word is indistinct but might be the equivalent of *usukāro*, arrow-maker; the other words are "Jānako rāja Śivala devī." The moral of the story is, of course, that if one concentrates one's purpose on controlling the mind, one first makes it pliable, then straight, so that it may serve its purpose perfectly.

Let us consider the first of the three Characteristics of Existence to be realised. This is impermanence, *anicca*. Of this the Dhammapada says:

"From whatever source one touches the (idea of the) rise and fall of the physical and mental phenomena of existence,

One gets the opportunity of joy and gladness; thoroughly understood, the joy is unending." (374)

Therefore the text tells us also:

"Let us understand the world as a bubble; let me see it as a mirage.

One who looks at it thus, the king of death does not find." (170)

If, then, one's surroundings, the things that go to make up what has often been called the "external" world—one says "external" world on the wrong assumption that it exists quite independently of one-self—if these things are constantly changing, it is futile to form strong attachments to them. It is sheer stupidity to rely on them for one's happiness and peace of mind.

So we come to the second of the three Characteristics of Existence, namely, suffering.

This has been explained, largely, in the previous remarks on impermanence, for if the thing called the external world is in a state of constant change, and if the thing supposed to be observing it, namely, one's mind, is also frequently changing, any attachment between the two must obviously involve frequent strain and therefore unpredictable suffering.

Lastly, and this also is bound up with impermanence, nothing possesses the hard core of a permanent self, not even that which one is accustomed to call "myself". Therefore the Dhammapada says:

"Cut out the love of self as one would an autumn water-lily with the hand.

Develop the way to peace, to Nibbāna, taught by the Happy One." (285)

Here it is made clear that one has to get rid of the love of self if one is to attain to peace, and, moreover, not merely a love of self in the sense of ordinary selfishness, but the idea of self. One has to bear in mind that it is the fostering of the false idea of a permanent self that forms one side of the craving which hinders one's development, the other side being the self of the thing craved for, probably something in the external world, or even the whole process of life. And here one comes back to the idea of impermanence. For in the craving for the process of life lies the struggle to bolster it up, to make it seem real and self-sufficient, to make seem permanent, or at least stable, that which by its nature is essentially impermanent and unstable.

In the Dhammapada chapter on Craving the Buddha, speaking of the fetters that drag one down, the desire to be got rid of, said:

"Give up (the idea of) 'before' 'give up' 'afterwards', give up the 'middle'.

Gone beyond the state of existence, one whose mind is in every way freed, does not again approach birth and old age." (348)

So the Buddha had held, some twenty-five centuries previously, the opinion that time is a thing bound up with the present existence.

In this connection, it is interesting to note that the theory of the origin of the universe from a primeval atom has more recently given place to a theory of continuous creation, and this, of course, is in line with the Buddhist teaching of impermanence, the non-self, and action, or karma.

Now it is stressed throughout the Buddhist teaching that one must see what needs to be done and must make the efforts oneself. There is no possibility of being delivered from suffering by someone else's exertions or by the dictum of a god or gods. Of this the Dhammapada says:

"You indeed must do the work; you must make the effort. Those who have arrived at the Truth tell the Way.

From entering on the path, those are released who dry up the bonds of death." (276)

The Path is described in these words:

"Of Paths the most excellent is the Eight-fold, of Truths the Four (sentences),

Of doctrines the most excellent is the absence of desire, of men, those with eyes to see.

This is the Path; there is no other leading to the purifying of vision. If you follow in this Path, you end the delusion of death.

From entering in this Path you will make an end of suffering.

Having understood the form of the stings, I declared the Path." (273-275)

The "stings" are: attachment or lust, anger, delusion or stupidity, pride of self, speculation without proof, grief, and doubt or uncertainty. The Buddha, having discerned these to be the obstacles to progress, the things that bind one to the present conditioned existence, spoke not from theory but from his own personal experience when he enunciated the Noble Eightfold Path which, if followed, brings an end to suffering. This Path we know to consist of Right Understanding, Right Endeavour, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, and Right Concentration and One-pointedness of Mind.

We have now considered, very briefly, the Dhammapada verses telling of the teaching of the Buddha, the avoiding of evil, the accomplishing of good, and the purifying of the mind. What should one say of Nibbana, the Final Goal?

The Dhammapada tells us that the Buddhas say it is "the highest of all things" (184), that it is "the highest happiness" (204), and, as has already been quoted (285), that one should "develop the way to peace, taught by the Happy One". It is very important to notice that it also tells us:

"Those whose mind is aright in the factors of Enlightenment, who delight in freedom from grasping,

Those who delight in freedom from mental obsessions and are full of the light of wisdom,

These attain to Nibbāna in this world." (89)

While we plough along the Path to the Goal, we may remember a set of verses found in all the Dhammapadas but not elsewhere in the Buddhist texts. It will be recalled that the Buddha was always so essentially happy that

he was often called the "Happy One". In conclusion, then, let us read the verses which are known as the "happy" verses. They are:

"Surely we live happily, without hostility, amongst those who are hostile ;

We dwell free from hostility amongst men who are hostile.

Surely we live happily, without affliction, amongst those who are afflicted with disease ;

We dwell free from affliction among men who are diseased.

Surely we live happily, without long-

ing, amongst those who are greedy ;

We dwell free from greed amongst men who long.

Surely we live happily, we who are without worldly attachment ;

Like the luminous devas we live feeding on joy." (197-200)

PANAECA FOR WORLD'S ILLS

By The Ven. Bhikkhu BUDDHARAKKHITA,
Chairman, Maha Bodhi Society, Bangalore.

THE Buddha was, indeed, the "Embodiment of Maitri" and His Teaching essentially a Message of Visva Maitri, Universal Amity.

Perhaps, more than ever, the desire for world peace is a universally cherished fact today. Statesmen, politicians, professors, scientists, economists, all talk and dilate on world peace. Yet the world would appear to be heading for a catastrophe of unprecedented magnitude. It is so because the deliberations still remain in the academic and quasi-legal plane devoid of the warmth of *Maitri*—goodwill and humanity.

If peace is to be a reality the affairs of men must be re-orientated. There must be a different standard, based on the ethics of *Maitri*, to guide all human affairs. Man must learn to feel for man and for all creatures. There must be a pragmatic application of the principle of *Maitri*, for *maitri* alone can bring peace and lasting peace.

The word *Maitri* is like a many-faced gem. It is a multi-significant term meaning loving kindness, friendliness, goodwill, benevolence, fellowship, amity, concord, accommodativeness, inoffensiveness, non-violence, reverence for life etc. *Maitri* with such variegated shades of meaning, therefore, admits of a manifold application in different situations; it is universal. Essentially *maitri* is an altruistic culture of inoffensiveness and friendliness as distinguished from mere amiability based on self-interest. On the one hand one refuses to be unfriendly and offensive and renounces bitterness, resentment and antipathy of any kind; and on the other hand one deliberately becomes friendly, accommodative and benevolent seeking another's well-being and happiness, *parahita para-sukha Kāmana*. True *Maitri* is devoid of self-interest and

evokes within a warm-hearted feeling of fellowship, sympathy and love which with practice, grows boundless removing all barriers, social, religious, political, economic or otherwise. Indeed, true *Maitri* is anonymous, unselfish and all-embracing love.

This is a tremendous idea and may appear to be impractical and visionary in the present work-a-day life. But nothing great and worthy has ever been achieved without a great and worthy idea. In the words of Ralph Waldo Emerson "One single idea may have greater weight than the labour of all men, animals and engines for a century." Aristotle used to say "Man acquired a particular quality by constantly acting in a particular way." If man accepts the idea of *maitri*, his nature will change and the divine quality in him will soon become manifest. Hence *Maitri* was called *Brahma Vihara*—Divine Abiding—by the Buddha.

The higher implications apart, today *Maitri* is a pragmatic necessity. In a world menaced by all kinds of destructive actions, talks and thinking, *maitri* is the only constructive means in deed, word and thought, which can bring concord, peace and mutual understanding. Indeed, *Maitri* is the supreme means, for it forms the fundamental tenet of all religions as well as the basis for all benevolent activities dealing with human well-being.

Maitri will become feasible in the modern context only on these two conditions:

(1) Inter-religious fellowship. If affinities are emphasised rather than the disagreements between different religious systems, then all religions can co-exist in perfect harmony and the adherents in perfect fellowship to the advantage of all. The ap-

proach of *Maitri* is to widen the area of agreement and thereby create mutual understanding and concord.

(2) Friendly approach as the practical solution of all temporal problems. Hostile, unsympathetic and aggressive attitudes will only be followed by similar attitudes adding to bitterness and misery. Friendly attitude will also be followed by friendliness and goodwill, and therefore is the most constructive and beneficent means in the secular sphere.

Scientific and technological developments have produced and are producing most astounding results which may be either beneficial or destructive depending upon how these are applied. Knowledge in itself is not enough unless the wisdom to use it correctly is also attained. Further, new achievements have rendered many old ideas and values invalid but without necessarily providing for better and enduring ones. This has created an ever-growing gulf between the old and the new. *Maitri* alone can bridge this gulf, for within a disposition of goodwill all changes are painless and new formations beneficial.

Every human endeavour should have some purpose and a worthy one. Whether it is ethics, religion and philosophy, or science and technology, or politics and economics, or arts and culture—all assume a meaning and purpose only when they are cast in the matrix of *Maitri*, goodwill. Without the quality of *Maitri* these become sterile, lifeless, meaningless and ultimately destructive. Let there be no mistake but that altruism is a necessity today and not a utopian ideal.

We seem to have entered a phase which is witnessing basic changes in every sphere of life. The world has

become shrunken by the marvels of modern communications. Shorn of geographical remoteness various differences, racial and historical, between nations are fast disappearing. Viewed objectively the present world appears to be a gigantic melting pot in which the various social and cultural forms are getting thoroughly churned. Inter-mixture and assimilation of forms and ways is perhaps an eternal process. But a fastly diminishing world of ours is progressively accelerating this process. Can we as Indians now say that we have not adopted a large number of foreign ways and modes in our daily life and our thinking also? This is so with every nation in the world today. Mutual impact must necessarily produce mutual change.

Further, with the tremendous developments in other fields of science and technology, this inter-communication is tending to process all human affairs, social, political and economic, more and more, towards larger integrations. We have definite blocks with mutually intolerant social, economic and political systems. But these integrations do not necessarily lead us to greater happiness unless there is a collateral change of heart. With the old, narrow mind lacking in accommodativeness, greater the external integration greater the danger of collapse and wholesale destruction. Our heads have advanced far too much without our hearts collaborating. Maitri alone can bring about a change of heart and give purpose to all development and strengthen all integrations. Without an enlarged heart if we are placed in an enlarged circumstance—as at present with these integrations and a classless society and a welfare state concept—we shall soon get lost into the limbo of a regimented, machine-like and unthinking life utterly devoid of personality and independent individual existence.

Science and technology based on Maitri will be a boon not only to material progress but also to spiritual

progress. The apparently irreconcilable differences between religion and science will soon disappear if the ethics of maitri, namely, goodwill and co-operation, becomes the basis for the solution of all human problems and conflicts.

Maitri is common to all religions. Therefore, the change of heart based on maitri should start from the religious sphere. Let the different religious institutions and leaders foster a genuine sense of friendliness and concord. Let not narrow sectarian considerations weigh down the higher purpose of religion any more. When the reservoir of love dries up in religion due to vested interests and bigotry, ethical and spiritual values perish and society becomes materialistic and evil; for narrowness begets narrowness. It is in the interest of religion that the religious leaders should propagate the idea of inter-religious harmony and accommodativeness. A fellowship of faiths is the best guarantee for religions against all anti-religious creeds and actions. If the believers of religion fail to appreciate the danger that threatens religion today and do not work for a harmonious religious co-existence then they will soon consign even the last vestige of religion into the jaw of the demon of materialism. Already, at least, half the population of the world has, more or less, given up religion as a result of materialistic state policy. But man cannot exist without a religion for long. His spirit will pine and waste away. Therefore, if only for the survival of the human spirit the different religious systems should unite and co-exist in fellowship. By over-emphasising the sectarian and institutional not-so-essential rules and conventions we are facing the danger of losing the essentials of religion, namely, spiritual emancipation and inward peace.

In the secular sphere too the "approach of maitri" is the only valid and practical solution for all problems. Whether it is an agricultural enterprise, an industry, a business centre, a governmental

organisation, a civic body, an educational institution or whether a community life, urban or rural, in every sphere the active application of maitri alone can bring about co-operation, mutual helpfulness and concord. The creed of "tit for tat" can never be workable and now, with the immense destructive possibilities at the disposal of man, it is positively dangerous. Friendly approach is the only valid and workable means now. Let us work for the society to understand and recognise this fact. "Survival of the fittest" is another pernicious order which must be substituted by "reverence for life". Let not maitri be mistaken as a mere sentiment. It is the power of the strong. If the leaders from different walks of life were to give maitri a fair trial nothing, no principle or convention, would be found to possess greater plasticity and workability in all spheres than maitri.

In everything man is the ultimate unit. And if man decides to substitute maitri for conflict and ill-will, society, the nation, the country and the world will turn into a veritable abode of peace. For only when man shall have peace within himself will that peace in the world become real and enduring.

"Go ye, O Bhikkhus, and wander forth for the welfare of the many, for the happiness of the many, in compassion for the world, for the good, for the welfare, for the happiness of Devas and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—said the Buddha. From this lofty altruism emanated a burning and self-sacrificing ardour that inspired the Indians of yore to carry the "Massage of Maitri" across perilous mountains, deserts and oceans to the four corners of the then existing world. These missionaries of maitri gave a most glorious culture to mankind making man more human and made India the matrix of a perfect civilisation which to our time extends over a large part of the world. India has not lost this altruism. Let us relive the acts of our holy and noble predecessors, the Dharmadutas of yore, and promote the cause of maitri for the well being and happiness of all. That will be the most valuable contribution of modern India towards the preservation of the human race.

DELIVERANCE FROM SUFFERING

By The Ven. PIYADASSI THERA

ONE thing does the Supreme Buddha, the Fully Enlightened One, make known: "Suffering and deliverance from suffering". He teaches not only the true nature of existence, but also, the way we should enlighten our mind in order to become sorrowless ones. He has taught us the way to know life as it is and has furnished us with the directions for such a research by each one individually. The responsibility, therefore, lies with us to find out for ourselves the truth about life and to make the best of it. We cannot say justifiably that we do not know how to proceed. All the necessary indications are clear as clear could be. The only thing necessary on our part for the realization of the Truth is endeavour, energy, firm determination and effort to study and apply the teaching. No amount of logic and argument on the perfecting of life lead us to our desired deliverance. No amount of speculation bring us one inch nearer to our aim. But each act of genuine renunciation of and detachment from the objects that incite passion, that lead us deeper into the night of ignorance and enslave us with their lure, takes us peacewards.

Let us direct our attention to the message of the Simsapa Forest. Once the Buddha was staying at Kosambi in the Simsapa Grove. Then the Master gathered up a few simsapa leaves in His hand and said to the monks:

"What do you think, monks, which is greater in quantity, the handful of simsapa leaves gathered by me or those in the forest overhead?"

"Not many, Venerable Sir, are the leaves in the handful gathered by the Master; very many are the leaves in the forest overhead."

"Even so, monks, very many are those things I have realized, but not declared; very few are the things I have revealed unto you."

And why have I not revealed them, monks?

Because they are not useful, are not conducive to the life of purity, they do not lead to disgust (*nibbidaya*) dispassion (*virāgaya*), to cessation (*nirodhaya*), to tranquillity (*vupāsamaya*), to full understanding

(*sambodhaya*), to full enlightenment, to Nibbana. That is why, monks, they are not declared by me.

"And what is it, monks, that is been declared by me?"

"This is suffering—this have I declared. This is the origin of suffering—this have I declared. This is the cessation of suffering—this have I declared. This is the way to the cessation of suffering—this have I declared."

"And why, monks, have I declared this?"

"Because, monks, they are useful, they are conducive to the life of purity, they lead to disgust, dispassion, to cessation, to tranquillity, to full understanding, to full enlightenment, to Nibbana. That is why, monks, they are declared by me."

"Therefore, monks, an effort should be made to realize: This is suffering, this is the origin of suffering, this is the cessation of suffering, this is the way leading to the cessation of suffering."

Thus said the Buddha. The monks were glad and rejoiced at the Buddha's words.

The message of the Simsapa Grove clearly indicates that the heart and

<i>Sammāditthi</i>	.. Right Understanding or Right Views	} <i>Paññā</i> Wisdom
<i>Sammā-saṅkappa</i>	.. Right Thoughts or contemplation	
<i>Sammā-vācā</i>	.. Right Speech	} <i>Sīla</i> Virtue
<i>Sammā-kammanta</i>	.. Right Action	
<i>Sammā-ājīva</i>	.. Right Livelihood	
<i>Sammā-vayama</i>	.. Right Effort	} <i>Samādhi</i> Concentration
<i>Sammā-sati</i>	.. Right Mindfulness	
<i>Sammā-samādhi</i>	.. Right Concentration	

(1) *What is Right Understanding?*
In the ultimate sense it is the understanding of life as it really is. Viewing all compounded things, i.e., all things which arise as the effect of a cause, and which as cause give rise to an effect, as transient—as a passing show of phenomena (*anicca*), as unsatisfactory (*dukkha*), and void of a permanent soul or ego entity (*anatta*).

(2) *What is Right Thought?*
Thoughts free from *lust* (thoughts of renunciation) *ill-will* (thoughts of loving kindness) and *cruelty* (thoughts of compassion).

(3) *What is Right Speech?*
It is abstinence from lying, tale-bearing, harsh words and vain talk. In

core of the Buddha's teaching is the Four Noble Truths. It is by comprehending in all its fulness these Eternal Verities that the Enlightened One solved the riddle of life and unravelled the mystery of being. Space limits the clarification of all the four Truths, but the fourth and the most important Truth will be briefly discussed.

In elucidating this fourth Truth the Buddha spoke thus to the five ascetics in His first sermon at the Deer Park at Sarnath, Banaras, twenty-five centuries ago:

"There are two extremes, O monks, which should be avoided by the recluse. Sensual indulgence (*kāmasukhallikānuyoga*) is one extreme. Grim asceticism or self torture (*attakilamātānuyoga*) is the other extreme. Avoiding these two extremes, which are painful, unholy and unprofitable, the Tathagata (the Buddha) has understood the middle path (*Majjhimapatipadā*) which produces vision, produce knowledge and leads to tranquillity, penetration, enlightenment and Nibbana, deliverance from suffering. What is that *Middle Path* understood by the Tathagata? It is this Noble Eightfold Path (*Ariyo aṭṭhaṅgiko maggo*). Namely:—

other words utterance of words that promote concord, that are harmless, agreeable to the ear, full of love, heart-pleasing, courteous, worthy of being born in mind, timely, fit and to the point.

(4) *What is Right Action?*
It is abstinence from killing, stealing and unlawful sexual indulgence. To be harmless, pure and chaste.

(5) *What is Right Livelihood?*
It is the abstinence from wrong livelihood which causes suffering to others: Trafficking in deadly weapons, in animals for slaughter, in human beings (i.e., dealing in slaves), in intoxicants and in poison.

(6) *What is Right Effort?*
It is the effort to discard evils that

have arisen in the mind. (ii) The effort to prevent the arising of unarisen evils. (iii) The effort to develop unarisen good. (iv) The effort to promote the further growth of good already arisen.

(7) *What is Right Mindfulness?*

It is mindfulness consisting in contemplation of the body (*kāyānupassanā*), feeling (*vedānupassanā*), mind (*cittānupassanā*) and mental objects (*dhammānupassanā*).

(8) *What is Right Concentration?*

It is the concentration of the mind. It is the intensified steadiness of the mind comparable to an unflickering flame of a lamp in a windless place. It is concentration that fixes the mind aright and causes it to be unmoved and undisturbed. Correct practice of *samādhi* maintains the mind and the mental factors in a state of balance like a steady hand holding a pair of scales. Right concentration dispels passions that disturb the mind and brings purity and placidity of mind."

It should be remembered that the word path or way (*magga*) is only a

figurative expression. In reality there is no path which may be trodden step by step. Conventionally we speak of treading a path. In the ultimate sense these eight factors of the Noble Path signify eight mental properties. The real task of the seeker after deliverance is to perfect himself by stages in virtue, concentration, and wisdom (*sīla, samādhi and paññā*). This is well expressed in the crystal clear enunciation of the Buddhas of all ages:

*"Sabba pāpassa akaraṇaṃ
Kusalassa upasampadā
Sacitta pariyoḍapanaṃ
Etaṃ Buddhānāsāsaṇaṃ"*

To cease from all evil, to cultivate good, to cleanse one's mind—this is the admonition of the Enlightened Ones.

These oft-quoted but perennial lines convey the message of the Master, and indicates the path to deliverance.

The noble Eightfold Path realized and revealed by the Buddhas is the only remedy for life's universal ill,

the only cure for the maladies of the unenlightened.

Speaking of this Noble Path Professor Rhys Davids, the son of an eminent clergyman and the Founder President of the Pali Text Society of London, says: "Buddhist or no Buddhist, I have examined every one of the great religious systems of the world, and in none of them have I found anything to surpass in beauty and comprehensiveness the Noble Eightfold Path of the Buddha. I am content to shape my life according to that path."

Enlightenment and deliverance lie absolutely and entirely in man's own hands. "Man must himself by his own resolute efforts rise and make his way to the portals that give upon liberty, and it is always, at every moment, in his power so to do. Neither are those portals locked and the key in possession of someone else from whom it must be obtained by prayer and entreaty. That door is free of all bolts and bars save those the man himself has made."

FORMER ANANDA PRINCIPAL'S AU REVOIR BEFORE DEATH

(John Tyssul Davis, who died in February, at the age of ninety was described as saying good-bye to his ministerial colleagues, four years before. He left behind for his friends a message which he describes as "The Last Little Message". It is printed below. Tyssul Davis, was for a few years the Principal of Ananda College, (1908-1910).)

MY dear Friends: When you receive this note, it will be an intimation that the writer will have passed out of sight, and started upon that journey through the spheres, back homeward. It is nonsense to talk of a journey, for, as Swami Vivekananda says: "Where is the place to which it shall go, when all space is in the soul?" Beginning the post-mortem existence, then, shall we say? He may not be aware of the actual passage over. He will probably just wake up in time-space of another dimension, in accordance with natural law, and with some surprise that they should still be the same person as he used

to be, minus his physical body. He can already anticipate the tremendous release no longer to be hampered by the mortal coil. He may be met and welcomed by a few folk interested in his birth to their world, for he has outlived so many of his companions. He may spend some time in what have been called *Homes of Rest*, to recuperate after his change, after which will begin the by no means easy task of Rehabilitation, consisting of strenuous endeavours of converting or translating the earth experiences into a form that may be imagined to be a distillation, or sublimation, of the accumulated material into an essence capable

of being absorbed by the soul into elements of character, faculties, thews of the spirit, grains of wisdom.

This preparation for life on the higher planes must obviously demand a drastic method of purification—a cleansing purgatorial process—which will entail grave and painful conditions, as well as its humorous aspects. The Law of Consequences has no regard for sentimental values, I suspect. It is on the absolute Justice of such laws that one should rely. It is not a qualification for heaven that should have any place in one's mind, seeing that the Swami Vivekananda has

shamed such a desire by stating that among his people the desire to reach heaven was considered as a little vulgar. It is fitness for a wider and deeper life that should be our aim, both here and in the hereafter. For higher work; for loftier service; for becoming more of a human being; for evolving our inborn divine potencies. So the celestial scenery of the Blue Islands, or the musical grandeur of the lower Heavens offer no attraction to the student, when all study should be an austerity directed to a given end of knowledge, and the aim a getting rid of the self, not a discovery of new ways to charm it. Will the life hereafter help to make a man King over himself, or must he come back time and again to acquire that power?

That there are lessons one can acquire only by battling in a material body, I have always held from early years. Druidic heredity, confirmed by Eastern Yogis, has left me with unshaken conviction in Karmic Law, and the need for rebirth. I seem to be quite assured that the use of the afterdeath conditions is to further the evolutionary process, not to arrest or hinder it. Seed-time and Harvest. Sowing and Reaping. Experimenting and observing results. Trial and Error. Blundering and stumbling. Learning by the effects of experimentation. Failures and successes of no value except as aids to convert potencies into powers, ambition serving as a stimulus to further effort. A game to be played, to be played well, the satisfaction of desire its own condemnation of futility and stupidity. Existence here a Kindergarten School, other Schools elsewhere. Life full of carrots waved before a don-

key's tramp. All the time, the hidden goal offering baits and lures. Follies galore, miserable disasters. But have they served the Divine purpose? That is the question. I hope to learn a lot about things before I come back again to take up the cudgels and move a little forward on the appointed way. My most ardent desire, at the moment, is to get rid of some of this Karmic debt hanging over my head, and to get a move on. I am bowed down by my inefficiency, my ignorance, my incapacity for real service . . . How pleasant it would be if I could delude myself that I am going to be re-made by my experience in the spheres. But, unfortunately, the Karmic Law is inexorable :

"The Song is to the Singer, and comes back most to him;
The Teaching to the Teacher, and comes back most to him;
The Love is to the Lover, and comes back most to him;
The Gift is to the Giver, and comes back most to him;
Comes back most to him. It cannot fail."
Gerontius's attitude has the appearance of a correct humility:
"Take me away, and in the lowest deep
There let me be;
And there, in hope, the lone night-watches keep
Told out for me.
Where I may soothe my stricken breast,
Which n'er can cease
To throb, and pine, and languish,
till possess
Of its sole peace.
There will I sing my absent Lord and Love.
Take me away,

That sooner I may rise, and go above,
And see Him in the truth of everlasting day."

* * *

Or the more practical suggestion of the poet, Ernest Dowson:

"When this my tired life closes, I am ready to reap
Whereof I sowed, and pay my righteous debt."

Emerson has been a lifetime's study for me. After his son's death, he wrote:

"What is excellent,
As God lives, is permanent;
Hearts are dust, hearts' loves remain,
Heart's love will meet thee again."

He said: "It is the secret of the world that all things subsist and do not die, but only retire a little from sight, and afterwards return again." He quoted with acceptance: "The name of death was never terrible, To him that knew to live."

So, Au Revoir, and not Good-bye.

TYSSUL DAVIS.

We are obliged to our old friend, Mr. Upali Ramage, for this cutting from "The Inquirer" of March, 1959.

We sent it to the Principal, Ananda College, who read it to his students at Assembly.

Mr. Ramage's present address is: The Shop of the Ancient Museum, 5, Anzac Street, Dartmouth.—Ed.

BOOK REVIEWS

Sadaham Maga (සදහම මග), The Way of the Good Law by the Ven. Nārada Mahā Thera, Part One; The Associated Newspapers of Ceylon, Ltd. Forty-two pages. Price 1.25.

THIS book of pictures depicting, in the main, events in the life of the Master is intended for Buddhist children in the Lower Kindergarten. There is no doubt that the tiny tots will like it. This way of bringing the little ones to the Buddha is commendable. The Ven. Mahā Thera (the author), Mr. K. D. de Lanerolle (the editor of the series), and Sibyl Wettasinghe (the artist), have made a valuable contribution to the cause of religious education in this island. The phrasing of the labels to the pictures is, generally, delightfully terse. On page thirty-two, however, the Ven. Ananda Thera is called "Ananda", that is, without an honorific. It will be good to alter, in the next edition of this book the description of the picture on page thirty-two to a form like this: ආනන්ද සමුද්දරණීය ඉදිරිපසෙහි වහන්සේ ලියවිණි.

It is pleasant to find the method of teaching religion through amusing and interesting pictures adopted by Buddhists. Not very long ago a very nice book of pictures for teaching the life of the Buddha to children, with letterpress in English, was produced in Japan. It is certain that now little children are learning about

the Master and His message of love and compassion, through pictures, with joy, in several countries. As Ceylon's Buddhist artists extend their knowledge of this field of religious art, the pictures for teaching the Dhamma to children will improve in quality. But for a start the drawings in the volume reviewed here are good, and the artist deserves the gratitude of Buddhist teachers, parents, and children.

The Ven. Mahā Thera, the learned author of this book and the other books that will be published in this series, has written an introduction full of suggestions to teachers. In his advice to those who are educating the young in the Buddha's religion, the Ven. Maha Thera says that all efficient and right methods should be used to establish children in both the knowledge and practice of the Dhamma; he believes that true conversance with the Dhamma comes only with the application of the right doctrine to life.

THE BOOKWORM.

DHAMMAPADA

Translated by the Venerable Bhikkhu Buddhārakkhita. Published by the Maha Bodhi Society, Bangalore. B.B.D. Power Press, Bangalore 2.

THERE have been several editions of the Dhammapada translations in English, Hindi, Bengali and Sinhalese,

and perhaps in other languages too. This English edition, however, will not be considered one too many. The rendering is in simple language; as the translator says, "Not too free, not too pedantic". He may consider the inclusion of the Pali verses in parallel columns in any future editions.

THE DOCTRINE OF THE BUDDHA

The Religion of Reason and Meditation by George Grimm.

THIS work fully revised and enlarged by the well-known Buddhist scholar, George Grimm himself as compared to the 1926 edition, succeeds in presenting the old genuine Buddha doctrine in its entire profoundness and as the most perfect reflection of the highest reality. As a matter of fact it represents not only the flower of Indian religious feeling and philosophy, but the crowning summit of religious introspection in general. Thus is brought to light what Sarvapalli Radhakrishnan expresses with the words: "The Buddha aimed at the development of a new type of free man, free from prejudices, intent on working out his own future, with one's self as one's light, attadipa." Moreover this volume contains, here and there, some entirely new matter. No one can afford to neglect it who is at all interested in the religious problem, or even in ancient Indian Culture only.

COLOMBO Y. M. B. A. NEWS

THE Vesak programme of the Colombo Y.M.B.A. was ushered in on May 20 with a talk on "Introspective Cleanings" by Sir Lalita Rajapakse. Sir Cyril de Zoysa presided and an appreciable gathering was present.

On Vesak Day hundreds of members observed *ata sil* and they were joined by many others, men and women, who spent

the day listening to sermons and discussions. As in the past 35 years the main sermon was delivered by the Ven. Heenitiyane Dhammaloka Nayake Thera.

At night the building was attractively illuminated with electric jets.

A Buddha-Pooja was held at the Fort Vihare.

FORT BUILDING FUND

The following contributions are acknowledged with thanks :—

Mr. D. S. L. Senanayake, Rs. 5.50 ; Mudaliyar M. N. Pieris, Rs. 50.00 ; Messrs. Wijesiri Stores, Hingurakgoda, Rs. 27.75.

NEW MEMBERS

Elected on 1.6.59 : H. A. Koattagoda, 22, Murugan Place, Colombo 6.

NEWS AND NOTES

VESAK

IN SINGAPORE

AT a mass meeting at the Victoria Theatre, Singapore, on Friday, May 22, 1959, Mr. Lee Siow Mong, Permanent Secretary to the Ministry of Education, delivered the opening address. The others who spoke were The Ven. Pramaha Annach, The Ven. Hong Choon, The Ven. A. Chandrasiri Thera, Mr. G. G. Thomson, Mr. M. Wilairat, Consul-General for Thailand, U Jyaw, the Consul-General for the Union of Burma, Mr. S. K. Banerji, the High Commissioner for India, and Mr. S. Jayaweera, Asst. Commissioner for Ceylon. Miss Pitt Chin Hui proposed a vote of thanks to the speakers.

A procession organized by the Singapore Regional Centre of the World Fellowship of Buddhists consisting of decorated and illuminated floats depicting the Buddha, Dhamma and Sangha, wended its way along the main roads of Singapore. —Cor.

IN BOROBUDUR

VESAK 2503 was an eventful and historic year for the Indonesians. Three Indonesians of Chinese, Javanese and Balinese descent were ordained by Ven. Narada with Ven. Jinarakkhita as their Dhammacariya.

On May 21 the venerable Theras from Ceylon, Burma, Cambodia, Thailand and Indonesia consecrated an international *simā*, perhaps for the first time in the history of Buddhism in Java, in the new Vihara in Semarang which was declared open by the Ven. Narada last year.

On May 22 the Indonesian Samanera, Jinaputta was granted the Upasampada ordination in the new *Simā*.

In the afternoon all the delegates went to Mendut where the largest Buddha image is found intact flanked by two Bodhisattva images. From Mendut they proceeded to Borobudur to celebrate the annual Vesak Festival organised by the Ven. Jinarakkhita, the only Indonesian monk, and other Buddhist Societies headed by Mr. Sariputta Sadono, President of the Vaisak Celebration Committee.

A Buddhist conference was held in the presence of an unprecedented historic gathering. Never in the history of Buddhism in Java was such a unique spectacle witnessed in the 1000-year old sacred Borobudur. According to the Police reports about 60,000 were present on this occasion.

The Ven. Narada complimented the Ven. Jinarakkhita Bhikkhu for bringing

about the present Buddhist revival in Indonesia. He reminded the audience of the traditional belief that Buddhism would be re-established in Indonesia twenty-five years hence. The other speakers were the Ven. Jotannana Sanghanayaka of Cambodia, the Ven. Mahasi Sayadaw of Burma, the Ven. Visalsamanagun of Thailand, the Rev. Kimura of Japan, Messrs. Ratnasiri Perera, Tin Lat, Luckie Wasiksiri of the Ceylon, Burma and Thai Embassies, representatives of the Indonesian, Indian, Vietnam and Vietnam Governments.

Delegates forming themselves into two parties, one led by the Ven. Narada, the other by the Ven. Mahasi Sayadaw and the Ven. Piyadassi, went on a preaching tour to the North and South and met in Surabaya where they were welcomed by the local Buddhist Society.

On May 30 all left for Bali where the Balinese Samaneras were granted the Upasampada ordination.—Cor.

IN LHASA

LHASA'S citizens celebrated this year's festival of the birth, and nirvana of the Buddha with real joy. It is a custom for Tibetans to pray for a good harvest on this day which falls on the 15th day of the fourth month in the Tibetan calendar.

In the early morning, religious services were held in all the monasteries where monks offered "prayers" to the Buddha.

The Dragon King Lake behind the Patala Palace was a favourite spot for holiday makers who sang and danced in spacious tents pitched by street committees for the public in the shade of the poplars and willows skirting the lake. Troupes of entertainers from the youth movement and women's associations drew big audiences.

Among the musicians was a blind woman guitarist named Shirob Wongmu who came with her mother. Not long ago she had roamed the streets of Lhasa begging for alms. Now she was playing with joy and happiness.

Many Tibetans went boating on the lake in their yak skin boats. The five-storey pagoda in the centre of the lake was crammed with people, many of whom were visiting this building for the first time, because formerly only high officials of the Tibet Local Government had access to this place.

Old Tibetans brought tsamba (parched barley) and threw it over the lake to ensure mild winds and gentle rains, accompanying a good harvest. The plains around Lhasa are already green with wheat, barley and grapes.—Cor.

IN BANGALORE

THE Maha Bodhi Society, Bangalore, celebrated the Vaishakha Purnima on a grand scale this year. As part of the 2503 Buddha Jayanti both the 22nd and 23rd of May were observed as "World Concord (Visva Maitri) Days" dedicated to the promotion of universal amity and goodwill.

An important item of the celebrations was the releasing of two publications of the Society. One was an excellently got up pocket size cheap English edition of the *Dhammapada* translated by the Ven. Bhikkhu Buddharakkhita and the other a work called *Dinacariya* in the local Kannada language by Upasaka Sri Rangaraj. A well attended symposium on "Maitri—the supreme means for world concord" presided over by the Governor of Mysore high-lighted the celebrations.

The Ven. Bhikkhu Buddharakkhita read a paper on "World Concord through Maitri" and a number of eminent men such as Sir S. Ranganathan, former High Commissioner in U.K., Major-General Dr. Bhatia, ex-Director-General of Army Medical Services, the Archbishop of Bangalore, Mr. Md. Sheriff, M.L.A. and ex-Minister, spoke on the need of Maitri as the basis for the solution of all human conflicts. The students of the local Medical College staged the play "Angulimala" in Kannada which was highly appreciated.—Cor.

SHRI RAJENDRA PRASAD

His Excellency Rajendra Prasad, President of the Republic of India, visited Ceylon in June. His chief engagement in Ceylon was the opening of the Vidyalandara University.

He brought a gift of a statue of the Buddha for the International Buddhist Centre at Sri Wickrema Road, Wellawatte.

The President, who was accompanied by a large entourage, visited the Dalada Maligawa, Anuradhapura and Polonnaruwa, and also the Maha Bodhi Society and the Vidyodaya Pirivena.—Cor.

BHIKKHUS FROM INDIA

The Ven. D. Sasanasiri, of Sarnath, the Ven. Hedigalle Pannatissa, of Sanchi, and the Ven. K. Pragnananda, and Bhikkhu K. Dhammaratana of Lucknow, are in Ceylon on a holiday.—Cor.

TO MEET DALAI LAMA

The Ven. Neluwe Jinaratana, of Calcutta, led a delegation to meet the Dalai Lama in Mussorie.—Cor.

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